

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, NOVEMBER 23, 1898.

NEW SERIES, VOL. 1, No. 2

War Again!

What I mean is that the brethren's consciences will make war on them if they do not pay up the pledges made to Mississippi College at the Brookhaven Convention. I have also a number of promises made last winter and spring that have not been redeemed. Pay up brethren and let us have peace!

Your brother,

W. T. LOWREY.

November 15th, 1898.

Hillman College has opened well considering the disadvantages. Dr. Wharton and his able faculty are hard at work and are proving themselves worthy of their high trust.

Rev. Jeff. A. Rogers and Miss Norma Thompson, both of Amory, were married in the Baptist church at that place November 9th, Rev. W. E. Berry, of Blue Mountain, cousin to the groom, officiating. Congratulations.

Mrs. Martha Leavell, wife of Prof. R. M. Leavell, of our State University, died at 2 P. M. November 14. She was a sister to Revs. W. E. and J. S. Berry, of Blue Mountain and a noble Christian woman. We extend sympathy to Bro. Leavell.

Mrs. M. P. Lowrey has been confined to a bed of suffering for three months. Several times her children have almost despaired of her life, but her physicians still have hope of her recovery. She is in her seventy-first year. She expresses herself as ready to go when the Lord calls, but as wishing to live and work for her children's sake.

The Mississippi College faculty are much encouraged. Of course, the yellow fever scare and the quarantines have caused them to lose a great many students, scores of their boys having gone to schools in other States, many more to the high schools in the interior; yet, the opening was fine considering the disadvantages. They have an unusually promising class of students, manly fellows that mean business and have en-

tered upon their work with zest and determination.

Blue Mountain Female College is maintaining her usual prosperity. Her 26th annual session has reached the beginning of the 2nd quarter. The quarter opens with 200 students, 156 of them being boarders. We tip our hat to the new president.

Copiah Association.

This body held its recent session at Hazlehurst. Rev. R. H. Purser was chosen Moderator, and Rev. J. P. Hemby, Secretary.

We only had the privilege of dropping in late on the evening of the first day and staying till next day. Pastor Pace was presiding while Brother Purser returned home.

The attendance was not large, but embraced some most excellent brethren.

Among the ministers present were J. K. Pace, J. R. Johnston, W. F. Yarborough, J. C. Farrar, J. P. Hemby, T. N. Rhymes, J. E. Thigpen.

Drs. Hackett and Rowe were also present.

Bro Hemby preached the Associational Sermon at night to a good congregation. Subject, "The Two Covenants."

We enjoyed the meeting very much and did quite well for THE BAPTIST.

Our stay was at the superb home of Bro. I. N. Ellis. We have rarely spent a night more enjoyable. While his home has all the luxury of the city, it has the plainness of the country. His family reminded us of Psalms 128:3, and 144:12.

Prof. H. L. Whitfield delivered the first address at the College opening at Clinton. His speech was earnest and thoughtful. He told the boys there were two things that entered into the make-up of manhood. These were heredity, and environment. The first refers to natural capacity, and the latter to surroundings. We need therefore to avail ourselves of the benefits of our surroundings.

A Call To Duty.

Never before was the trumpet call so loud and long to the American Baptists to be up and doing as it is today. The tide of immigration from the old world is pouring in a mixed multitude and particularly at the North, that must be christianized and citizenized or soon they will endanger the very existence of our civil and religious institutions.

"Our Brother in Black" still demands the prayerful attention of the Baptists of the South.

The rapid increase of commerce and manufacturing interests, will continue to make this country the "New South" for years to come.

This means the coming of a large population that must be evangelized and educated, and thus made a great power for good to our people, or on the other hand they will be an obstruction and a hindrance to all progress, if not a positive element of opposition to all good. The Home Field is large and white unto the harvest and unless we thrust in the sickle very soon it will be lost to us. But outside of this vast field we are confronted today with new conditions which offer new opportunities to us, and impose new obligations.

The opening of Cuba means much to us. True we have had a mission at Havana for years, and much has been accomplished, but even there our work will be new. We have at best, heretofore, had toleration, now we are to have "religious liberty," a condition of which the Romanists of Cuba never dreamed. The clergy that have heretofore been supported from the public treasury are all broken up, and are filled with fury.

Romanists in this country will go to their aid. Arch Bishop Ireland says, "Cuba and Porto Rico are no more mission fields than is Washington City." They will do all they can against Protestants and Baptists. But we must not falter. We who have been the heroes and champions of "religious liberty" in the past ages have a fine opportunity to illustrate this principle now in Cuba, Porto Rico and Philippine Islands. With

Diaz and O'Halloran in Cuba to wisely direct our mission work there, we can afford to make large investments in our work.

The other fields ought to be similarly manned. We rejoice to learn that Bro. Sloan, of Mexico, will go to Porto Rico and soon we will have a mission in Philippines.

The Lord seems to have thrown the door wide open to His people to enter the priest-ridden fields, where they can proclaim the gospel of deliverance to those who have long sat in darkness, and in the shadow of death.

This providence is a clarion blast to Baptists of this country to be up and doing.

The great railroad through the Chinese Empire, also the one running parallel with the Congo and Nile in Africa, for direct and quick communication put us—so to speak—in a new world. These vast millions of perishing souls are stretching forth their hands to us for the bread of life. Will we give it to them? "Shall we whose souls are lighted with wisdom from on high. Shall we to men benighted, the camp of life deny?"

There was a cash balance in the treasury of the Foreign Mission Board of the Southern Baptist Convention last May, at the meeting at Norfolk, Va., of \$2,975.96. We were delighted at that showing. But it was much less relatively, than was true of the work of that Board in 1858, when Drs. Taylor and Poindexter had charge. We see by an old minute book before us that, that year, after paying all indebtedness they reported to the Convention a balance of \$8,799.95 cash in the treasury. In forty years we should have made more progress. Let us strive to do better.

Capt. W. T. Ratliff was very happy at the opening of the College. More than a quarter of a century in official connection with the school had taught him much. Epidemics and quarantines might come and go, but the College is here to stay. God is with it. He spoke feelingly of those who had wrought for the College in former years, and had entered into their rest.

Baptist Directory.

STATE CONVENTION.

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Rev. J. L. Pettigrew, Clinton, Secretary.

Why the First Day a Sabbath.

A Hebrew expounder says that, "The word shabbath, from which Sabbath is derived, means rest and not seven."

The institution of the Sabbath was given by Moses in the Decalogue. There can be no doubt about the day of the Sabbath and the manner of observing it as taught in the Old Testament. To observe the Sabbath was a principle testimony of faith in the Creator of the universe. He who willfully transgressed the law of the Sabbath set at defiance the entire law and denied God as the Creator of heaven and earth.

This was the prime reason for observing the Sabbath, however, other reasons were added showing that the Sabbath was a bestowment of mercy to man rather than the exacting of a law-giver.

I. The Decalogue which contains the law commanding that the seventh day be kept as Sabbath is the Old or First Covenant. "And he declared unto you his covenant

which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:13. "And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant." Deut. 9:11, and Ex. 34:27, 28.

II. This covenant was made with all Israel and given to them when God brought them out of Egypt. "The Lord our God made a covenant with us in Horeb." Deut. 5:2. "And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt." 1st King, 8:21.

III. This covenant was all that was put in the ark.

"There was nothing in the ark, save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt." 1st Kings, 8:9. Also, Ex. 25:16; 40:20; Deut. 10:25.

What Moses wrote as supplemental to the covenant was put in the side of the ark of the covenant. Deut. 31:26.

IV. This Decalogue or first covenant has vanished away, or has been fulfilled. "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them he saith, behold the days come saith the Lord when I will make a new covenant with the house of Israel and the house of Judah; not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not saith the Lord. For this is the covenant that I will make with the house of Israel after those days saith the Lord. I will put my laws in their hearts * * * In that He saith a new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. 8:7-13.

"For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect; but the bringing in of a better hope did." Heb. 7:18, 19.

"But if the ministration of death written and engraven in stones was glorious, * * * how shall not

the ministrations of the Spirit be rather glorious? * * * For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech." 2d Cor. 3:7-12.

The same is taught in allegory in Gal. 4:21-31. The two sons of Abraham with their mothers represented the two covenants; "The one from Mount Sinai, which gendereth to bondage which is Agar, * * * and answereth to Jerusalem which now is and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. * * * Nevertheless what saith the Scriptures? Cast out the bond woman and her son: for the son of the bond woman shall not be heir with the son of the free woman." So Christians are of the free woman, and are children of grace and not under bondage to the law. "Stand fast therefore in the liberty where with Christ hath made us free and be not entangled again with the yoke of bondage." Gal. 5:1; 2d Cor. 2:6-18. "Let no man therefore judge you in meat or in drink or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ. Col. 2:16, 17.

V. Christians are delivered from the law or old covenant. "But now are we delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit and not in the oldness of the letter." Rom. 7:6. "For Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4. "Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Gal. 3:24, 25.

VI. Since the Decalogue has vanished away or has been fulfilled it furnishes no argument for observing the seventh day as Sabbath. Christians must rely upon the New Testament for authority in all matters of faith and practice. There are two ways in which the will of God can be learned from his Word.

First. By some positive declaration.

Second. By some incidental circumstances. It is allowed that if there is no positive declaration for

changing the day, there is none for bidding a change.

The circumstances that some construe as favoring a continuation of the Sabbath day are that Jesus, and likewise the Apostles met to worship in the synagogues on the Sabbath days. This was to meet an opportunity (an assembly) rather than establishing a precedent.

VIII. On what grounds do Christians observe the first day of the week as a day of religious assemblies, or as a Sabbath (rest) day.

First. The first day of the week was the day of our Lord's resurrection, and on that same day he met with his disciples and also eight days after, which was the second first day after the resurrection he met with them. John 20:19-26.

The day of Pentecost was on the first day of the week. Lev. 23:15, 16, Acts 2:1.

The resurrection day was the day when the stone which was disallowed and rejected by men, became the head-stone of the corner. "This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made, we will rejoice and be glad in it." Ps. 118:22-24.

Again: "And upon the first day of the week when the disciples came together to break bread, Paul preached unto them." Acts 20:7.

Paul ordered that the collection be made on the first day of the week by the brethren at Corinth, as he had done in the churches of Gallatia, "that there be no gatherings when I come." 1 Cor. 16:1, 2.

This day was sacred to the early Christians as the day of the Lord's resurrection, the beginning day of both the physical and spiritual creation.

John the Revelator was in the Spirit on the Lord's day. Rev. 1:10.

His day must have been definite and it has ever since been proper to commemorate the victory over death and the grave through our Lord and Saviour Jesus Christ.

These examples bring the attention of both Jew and Gentile Christians to the observance of the first day of the week.

If it was proposed to keep the seventh day mention of it should have been made, specially to the Gentile Christians as they had no knowledge of any special day.

Justin in his dialogue with the

Jew vindicates the neglect of Sabbath keeping by the Gentile Christians. In his apology for Christians to Antoninus Pius, written between 138 and 150 A. D., he mentions several reasons why they hold Sunday meetings.

First. That on this, the first day of the week the world and light were created.

Second. This is the day of the resurrection of Christ. He further says, "We, all of us assemble together on Sunday, because it is the first day in which God changed darkness and water and made the world. On the same day also Jesus Christ our Saviour rose from the dead; which is the day of the sun, and also he appeared to his disciples and taught them what we now submit to your consideration." See Justin's, section 87, 88, Library of Universal Knowledge, pages 858, 859.

Justin Martyr, who lived in the latter part of the first century and in the first part of the second, observes that on the Lord's day all Christians in the city or country meet together, because that is the day of our Lord's resurrection, and then we read the writings of the apostles and prophets; this being done the President makes an oration to the assembly, to exhort them to imitate and to practice the things they have heard. Then we all join in prayer, and after that we celebrate the sacrament. Then they who are able and willing give what they think proper, and what is collected is laid up in the hands of the president, who distributes it to orphans and widows and other necessitous Christians, as commanded 1st Corinthians, 16:12.

Eusebius, who lived contemporary with Constantine and baptized him, informs us, that from the beginning the Christians assembled on the first day of the week, called by them "the Lord's day," for the purpose of religious worship, to read the Scriptures, to preach and to celebrate the Lord's Supper (Religious Encyclopedia). So this day was observed before Constantine decreed that the "venerable Sunday" should be observed as a day of rest. The Sabbath of the Decalogue was intended to celebrate God's rest after creation and also the deliverance of the Children of Israel from bondage. The Christian Sabbath or Lord's day commemorates the rising of our Lord from the tomb on the first day of the week, which day he made more illustrious than the Sab-

bath, and it seems appropriate to keep it in honor of our crucified, but now risen Savior.

It is true that Sunday is a name given in honor of the sun-god by idolaters, but now the Sun of righteousness hath triumphed and converted the day from honoring that heathen idea, to that of honoring the true light that has come into the world, even Jesus, the Sun of Righteousness.

How appropriate the name, Sunday. As the sun dispells darkness from the earth, so the Sun of Righteousness rising, dispells darkness from death and the grave, by bringing life and immortality to light through the gospel.

VIII. The Lord's Day may commemorate the triune God. The Father who created, light the first day, the Son who completed redemption through the resurrection on the first day, the Holy Spirit whose baptismal power was given on the first day of the week, when Pentecost had fully come.

He that would keep this day let him keep it unto the Lord.

L. R. BURRIS.

The Model Church.

BY THEODORE L. CUYLER, D. D.

We must go back to the Bible, not only for the model preacher and the model Christian, but also for the model church. What were the characteristics of the first Christian church that was founded in Jerusalem under the immediate supervision and guidance of the Holy Spirit? We find them all described within the space of half a dozen verses. Here they are:

1. The first characteristic was that the church was based on sound doctrine. We are told that they continued steadfastly in the "Apostles' teaching" (Revised Version); that is, in the fundamental truths which Peter and John had taught them. The gospel was a fresh revelation from heaven, and its two cardinal principles were repentance towards God and faith in the Lord Jesus Christ. Those early converts were well rooted and grounded in vital truth; and no young convert ought to be admitted into any church unless he can "give a reason of the hope that is in him." One reason that so many church members are weak-backed is that they are not well vertebrated with Bible truth. They are not fed on solid food. Phillips Brooks never said a wiser thing than that "the preachers who have moved and held men have always preached

doctrine. No exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the conscience."

2. The second trait of that model church was their fraternal "fellowship." The demon of caste had not got in. They loved one another, became well acquainted with one another, and bore one another's burdens.

I will warrant that no stranger ever came into one of their meetings without being spoken to and receiving a hearty welcome. It has been reserved for some of our stiff, stately, frigid, modern churches to allow strangers to come into God's house and go away again without even a nod or a civil greeting. If Christians practiced the hospitalities of God's house as they ought to do, empty pews would soon be filled and "outsiders" would become insiders. Nobody who wants to be warmed is ever drawn into an ice house.

3. As the Pentecostal church was filled with the spirit in a prayer meeting, it follows as a matter of course that they continued to be men and women of prayer. It was their breath of life. No substitute can ever be found for prayer in the pulpit or in the social meeting. Preaching is good, singing is good, but God's people cannot live and grow on either of them; they will starve to death without prayer. I suspect that in that model church at Jerusalem the "Week of Prayer" lasted through the whole year.

4. Such a broad-minded band of Christians as they were did not allow their poor members to suffer. In order, to supply the wants of the needy those who were well off sold as much of their possessions as were required to provide for those wants. There was no compulsory abandonment of property according to the reckless "socialism" of these days; but as there was only "one heart and one soul" among them, the strong provided for the weak. Charity was the rule, not the exception. Money was given to Christ when the heart was given. That church consecrated its purse. What splendid giving it was too! Bro. Barnabas was the noble leader and model for all time in the Christly practice of systematic beneficence.

Suppose that somebody had come into one of those Jerusalem meetings and announced that the time would yet come when Christians would live in ceiled houses and ride in fine carriages while

"Boards of Missions" were smothered with debt, and missionaries were starved out by having their salaries "scaled down" to a pittance! Barnabas would cry out, "The Lord have mercy on their stingy souls!"

5. The last stroke in the picture of that model church was just what we might expect. A brotherhood of true believers, who studied the Word, and provided for the poor, and enjoyed their holy sacramental hours, and abounded in prayer, and copied after Christ, was bound to grow. They did not need to be revived; for they kept up to blood heat all the while. Conversions took place daily. In the family record of that church the column of "Births" was better filled than the columns of "Desertions or of Deaths." We don't wonder that such wide-awake Christians praised God, and found favor with all the people. The Holy Spirit has not changed; the Bible has not changed; human nature has not changed; the promises have not changed; and now in the name of common sense, we ask, why should there not be thousands of just such churches as that all over this country?—Ex.

To Baptist Record Subscribers.

DEAR BRETHREN—We beg of all of you who are in arrears with us to remit the amount at once, or as soon as possible. We greatly need it to settle up our business. You have your last receipts which is a sufficient guide. The last issue of the Record was on September 1, and Volume 22, No. 36. Up to Volume 20, No. 38, the price was \$2.00 per annum, since then to Volume 22, No. 36, it has been \$1.50 per annum.

It will be easy to calculate the amount due if you have your last receipt. If you remit more than is due it will be sent to the new paper and credited on your subscription there at the new rate. Now please do this and save us the trouble of sending statements and "duns."

Address us as of old,

BAPTIST RECORD,

J. A. HACKETT, Manager,
Meridian, Miss.

Abraham Lincoln was once asked how long a man's leg ought to be. He replied: "Long enough to reach from his body to the ground."

Be sure your sins will find you out.

Jesus and the Bible.

For here in this great wilderness trial the carpenter was dipping into the great treasure-house of ideas in which all his life-long he had lived and worked. The histories, the counsels, the songs, the devout aspirations of his people, as embodied in this volume of their literature, had become so ingrained in his mind and heart that when occasion arose he could apply them without hesitation and without error, just as in his carpenter's trade he could without mistake use a chisel for one kind of work and an adze for another. How, we ask, did his memory strike with such unerring precision for the exactly fitting precept and principle, out of all that scripture record, for the case in hand? It was because the spirit of his life answered to the spirit of the book. There was the text; and every day's experience of his was furnishing the commentary. That forty-days' fast of his, just ended, was his contemporary proof of the truth that bread is not man's only food. That long thirty years' apprenticeship to a lowly occupation, that waiting at the workman's bench for the sign that his life's ministry was begun, and the patience that such waiting engendered, had taught him not to tempt or hurry the Lord his God. That implicit trust in the guiding impulse of the Spirit, a trust that had driven him here to this stern wilderness, was teaching him that worship and obedience, though leading sometimes in strange and marvelous ways, were due only to that Father in Heaven whose commands, being all-wise and all-loving, could issue only in good.

Now, here is a thing worth laying to heart. As it was with this young carpenter, so in our degree it may be with us. Our Bible study may be vitalized by the fact that we are not only studying, but making Bible; for everything that we carry out on Bible principles to a holy issue in our lives is verifying and establishing the truth that Bible principles are fitted to work in actual practice. They so adapt themselves to human nature and divine as to make connection and close the circuit in character; or, as Scripture itself expresses it, we set to our seal that the Bible is true. Think how much more the Scriptures meant to Jesus when in all his searching of them he had the consciousness, "These are they

which testify of me." That was true of him in a transcendent sense; but to us also there comes a great spiritual quickening when in opening the Word of God we have the sacred conviction, "That means me." Every one of us may thus not only learn the Bible, but build it anew in the structure of Christ-like manhood.

Jesus had lived and mediated in these scripture-ideas until they had given color and direction to all his mental and moral workings. You remember how Shakespeare in one of his sonnets complains of the untoward and corrupting tendencies of his actor's art; saying that thereby his nature is almost becoming subdued to what it works in, like the dyer's hand. The poet's life, too familiar with follies and unrealities, was receiving a coloring that his nobler nature loathed. Jesus had lived for thirty years in the same sphere of tendency that every mechanic has—the tendency to become narrowed to mere artisanship and become an animated working-tool; but at the end of that period we see that his mind had not become stiffened and fettered by daily drudgery, but had received the coloring of the things invisible and eternal, the great things of God, in which, more truly than in manual labor, he had been working. His communion with spiritual truth had all along ministered to his mental and spiritual emancipation. Our lives are full of such experiences, both for good and evil. We may become in very inspiring degree subdued, or rather disenthralled, to nobler things, the large and same ideas of life, if we habituate ourselves to dwell with them and think in their dialect. But also, alas, we can become subdued to very little things, nay, and to things murky and sordid, so that memory and imagination will refuse to deal with anything else. "Son of man, hast thou seen what the ancients of the house of Israel do, in the dark, every man in the chambers of his imagery?" It is infinitely deplorable when the chambers of our imaginary are hung round only with evil and defiling things; and hardly less so when our mind has taken the dimensions of belittling things. For it is just the things that have taken possession of our imagination, the things that are so shot through the warp and woof of our life that we cease to think of their influence—it is such things that color and control our character.

Nor does it stop with imagination. The real test of study is when the subjects of study get into the will, so that when the time of fruitage comes, or when a supreme emergency arises, it may be seen how principle bursts into deed. You see how the Bible principles assert themselves through Christ here in the wilderness. You can trace something like it in every one's life—thoughts working themselves through imagination into will and act. You can see it in the play-life of boys, when Robinson Crusoe sets them to exploring desert islands, and Cooper's novels send them on the war-path after Indians. You can deduce it from the lives of your neighbors, when you observe what is the staple of their reading. Some minds are full of the details of the daily papers—prize fights and cyclones and murders and railway accidents. The sensations and casualties of the day are their intellectual meat and drink. Some minds are full of the affairs of their neighbors—all the scandal and gossip that can be smelled out in the community. Some minds think and move in the unreal world of the cheap novelist. Now think what mental furnishings such people have; think how ill-provided they are for the exercise of that calm and large wisdom which is every man's birthright; think how helpless and forlorn their situation when any searching moral emergency arises. And then think of this young mechanic in the wilderness, exposed to the craftiest attacks of the devil, and overcoming them all. The mystery of this is not so great as you would think. Jesus had expended on holy and upbuilding themes the life that you and I waste on gossip and the newspapers. He had thought about them so much that memory and association and habit were all interwoven with them; that is the real difference between his mind and ours. What would not result, friends, if instead of turning our minds all out of doors, dissipating them on trivial and characterless, not to say harmful things, we should build them on something that would give them stamina and principle, insight and firmness, when the day of stress and trial comes? It is really a simple matter. It does not so much involve studying more than we study now, as it does transferring the emphasis and interest of our life, learning to love and apply the things of God. When we really

love them, when we really lean our whole weight upon them, then they will stick to our memory, and color our deeds.

That simplifies the method of study too; it becomes a very matter-of-fact thing. A great deal is said about Bible study nowadays; and I am sometimes tempted to think in my haste that there is so much more said about it because there is so much less of the real thing. There is great cry—and little wool. Great clamor about clubs and classes and courses, about inductive investigation and historical criticism; great accumulation of apparatus—what Carlyle calls "precautionary and vehemetary gear"—for setting out on systematic study; and all so formidable that the common and unlearned are scared away; with the result that Bible study is relegated, for the most part, to trained theologians who are paid salaries to know their Bible and use it. Now, here is a book translated into the plainest and sweetest English in the world; a book that tells the history of common people—fishermen and publicans and mechanics and tent-makers, as well as of kings and prophets; what, then, is to hinder the artisan of today from learning how his fellows in old times fared, and profiting by their experience? That is what this carpenter did; and because his mind responded spontaneously to holy things and leaped to meet them when they were found, he could get enough, perhaps, from weekly listening in the synagogue, to stand him in glorious stead in the most insidious trial to which human being was ever subjected. Or if you wish to come nearer our own times, think of our devout grandfathers and grandmothers, who in spite of the strenuous exactions of their daily labor, thumbed their old leather-covered Bibles to pieces, and became so saintly that the light of heaven shone in their faces. We search laboriously after the strength of the Puritan character, and ask the secret of it. There is where it lay. It was built on that Book, on day and night assimilation of the truths of God. And that was Bible study. But it was no more formidable to them, no more thought of as a matter of learned research and erudition, than is our minute gathering and retailing of neighborhood or newspaper gossip to us. They loved the Book, and the Book was their upbuilding. *Genung.*

Be gentle to dumb brutes.

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CRYSTAL SPRING, MISS.

How to Prepare a Sunday School Lesson.

Keep your Bible, Lesson Helps and a note book and pencil where you can lay your hands upon them quickly. If you are riding in a wagon or railway car, or on a boat, you can easily slip a Lesson Quarterly or a leaflet into your pocket. Read the lesson over and over and over, many times; read it as a whole, and then study minutely every verse, every clause, every word. Then test your own knowledge of it by questions which you yourself frame. Your own questions will be the best help for you. Then read the Bible text before and after that of the lesson. See the connection. Get a view of the whole scene, or the whole teaching. Next, find how other Scripture illustrates this, by studying the marginal references in your Bible. If there is a reference to "chariots of fire," for instance, see how many references of a similar character there are in all the Scriptures. The number of these is not large, and you can find them all. Suppose your lesson illustrates faith. Then seek for other characters showing faith, or for other teachings of the book about faith. Use your own mind first in trying to get at the meaning of a passage. Observe how the Revised Version renders the lesson. Note very closely the variations. Sometimes they are very slight, but occasionally they are of deep import. In not a few cases the Revised Version is the only commentary needed.

Obviously we must never fail to seek the aid of the Holy Spirit. As the book was given by the Spirit, the Spirit is the best interpreter. If you do not understand the meaning of a letter you receive, and if it were possible to reach the man that wrote it or dictated it, you would certainly consult him first. The Bible without the Holy Spirit has been likened to electric machinery without electric connections. Turn on the current, and you at once have abundant power for light and motion. What is the difference between an electric wire that is charged and one that is not? The substance of the wire seems to be exactly the same. Electricity does not change it in structure or

appearance to our eyes; but the electricity makes it alive. What is the difference between a mind and soul charged with the Holy Spirit and one that simply has its natural powers? A man knows how to read the words of the Bible, and he knows the meaning of the words, and through them gets a conception of the thought. He talks about the words, and tries to teach the truth to his scholars. Now let the Holy Spirit be added as an illumination and a force. The results are marvelous. Souls feel that there is a divine power in the words of Scripture. We get a glimpse of Christ's meaning when He says: "The words that I speak unto you, they are spirit, and they are life."

We need time for meditation, and also the spirit of meditation. The lesson should never be prepared in a hurry, where it can be avoided. We may snatch one or two thoughts or illustrations from a lesson help while a hymn is being sung; but this will give scant food for the minds of your boys and girls. A colored boy took some corn to a mill in the South to be ground into meal. The old-fashioned mill worked so slowly that at length the boy said: "Say, mister, my chicken could eat up the meal faster than your mill is grinding it." "Ab," said the miller, "how long do you think they could keep that up?" "Till they starved to death," was the answer. We fear that active minded boys and girls could eat up the food faster than the unprepared teacher grinds it out. They may not keep up this process till they starve to death, but the attendance on such a class will have a low average, and perhaps it might be as well to reduce it to zero.

How can we gather illustrations? Some pick them out from books of illustrations, where they are nicely classified and labelled. If they wish to illustrate faith, they can turn to "faith" in the book, and read over the stories given there. This is one way, and not the worst way. But you feel somehow that the illustrations thus gathered do not grip your own mind. There is no life in them for you, and of course none for your scholars. Have you not noticed that your own illustrations stir your mind and heart more profoundly than do the best ones that you can borrow? The borrowed ones may be superior in many ways, but they are not most effective, if you borrow them. The world is full of illus-

trations. The quick observer sees them as he journeys, as he talks, as he reads and thinks, and almost as he dreams. But perhaps you say: "I have not the mind to see illustrations." Almost all can train themselves in this direction if they determine to do so. You have found some illustrations, at any rate, and you can find more if you keep alert. Ask: "What is it like?" This question will develop fruitful analogies. What simple illustrations were used by Jesus. You go to the great parable chapter, the thirteenth of Matthew. The Kingdom of Heaven is like sowing seed. It is like a grain of mustard seed. It is like unto heaven. It is like unto a treasure hidden in a field. It is like unto a merchant-man seeking goodly pearls. It is like a net. All these were very commonplace things in the land where Jesus taught. In your home on the farm, in the mill, in the store, in the schools, in the church, there are multitudes of things that may be made "like unto" spiritual things.

After the most comprehensive study of the text and the illustrations, one should never neglect the application. Ask: "Of what use is it for my class to study this part of the scriptures today? What can I get out of it to feed their souls and to help them in loyally serving the Lord Jesus Christ?" Let each teacher do his best, after prayer, meditation and observation, make an application which the Holy Spirit will enforce. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness."—S. S. World.

Young People.

BY REV. T. C. BOYKIN.

1. OBJECTS.

The object of the Young People's Union is, in general, to teach, train, and develop the younger members of our churches.

The constitution of the B. Y. P. Union says:

"The object of this Union shall be to secure the increased spirituality of our Baptist young people; their stimulation in Christian service; their edification in Scripture knowledge; their instruction in Baptist doctrine and history; and their enlistment in all missionary activity through existing denominational organizations."

The attainment of these objects is certainly desirable, and should be accomplished, if possible, by means of the B. Y. P. U. or otherwise. The organization grew out of the realization—(1) that an organization was needed to effect these objects; (2) the danger of our young people being led off into organizations of other denominations.

2. ITS MANAGEMENT.

In the organization of the B. Y. P. Union, the leading idea, which is by no means always carried out in practice, was that the local church should take entire control and supervision of it. In accordance with this idea, the pastor is a member of every committee. It was intended to be not only denominational, but under the strict management of the pastor and local church. When this conception is ignored or abandoned, there will be confusion, and dissolution ought to follow.

METHODS.

The Union is usually divided into departments or sections, each one in charge of a leader, as follows: (1) Devotional; (2) educational; (3) practical; (4) social. The first, in connection with the pastor, arranges for all the devotional meetings. The second arranges plans and methods for Bible study; provides for lectures, readings, etc. The third arranges for systematic visiting, securing new Sunday school scholars, assisting in the collection of funds for missions and benevolent purposes, and in all practical ways stimulating and encouraging Christian activity and liberality. The fourth arranges for the social meetings of the Union, welcoming strangers, promoting acquaintance among the members and endeavoring to secure an increased interest in and attendance on all its meetings.

The great means of doing good, though we cannot tell why or how, only because God so directed it, is by example. We are to be ourselves what we would have others to be. And this not only when others know it, but in all places; for I believe that even what we do in secret affects others.—Mary Lyon.

It is estimated that there are not less than 500,000 widows and orphans in Armenia, as the result of the Turkish massacres. Where is the boasted Christian sympathy of the Britains and Americans?

The New Palestine.

BY RUSSELL H. CONWELL, D. D.

It is nearly twenty-eight years since I came first to Jerusalem, and visited its sacred places. The impression left on me was gloomy in the extreme then. Gethsemane and Calvary were fit emblems of the condition of the land of Abraham and David. Poverty, filth, ignorance, avarice, tyranny, robbery and murder characterized the every-day life of the people. Christ seemed so far, far away. The sweet spirit that makes woman so lovely, childhood so happy, men so strong and true, seemed never to visit their hovels nor make a suggestion to their rulers. Leprosy of body, and equally incurable leprosy of mind, infected every place and tainted every soul. The land was densely, cruelly heathen. The real Christ was far away over the sea. He seemed busy there at delightful firesides, in happy schools and in crowded churches. But He is certainly drawing near once more to the city He once loved. Changes in customs, language, brotherly feeling, toleration, cleanliness, education, domestic life, churches, streets, business and happiness, all reveal His dear face.

What the impression may be upon those who have resided in Jerusalem for the past thirty years, I do not know; but to me, returning after so long an absence, the changes seem most surprising. People laugh now, children pipe and dance in the market places now, women move about with freedom, men look happy and benevolent, and Christian institutions have almost surrounded the city with noble buildings. Thirty years ago the Christian sects fought to the death at the very portal of the Holy Sepulchre. Degradation, superstition and hate made Christians more heathen than the Mohammedans. But a new spirit breathes through it all to-day. The Christian life and spirit are not fully in possession yet. But the day is sure, when the dawn gleams red in the East. I can see that the Holy One draws near.

When I first came to Palestine, long ago, there was no sail or oar on Galilee; but, last week, many busy boatmen contended enterprisingly to get the patronage of two friends and myself as we indicated our purpose to go fishing one early morning. As we dropped our lines into the clear blue of

the ancient lake, we could hear the shepherds singing and piping on the mountains; cows awoke the old echoes with their lowing, and children ran gleefully along the shore and splashed their bare feet in the wavelets on the beach. Thirty years ago all was silent on that shore. Men, when they were seen, seemed like ghosts. Laughter, there was none. The whole region seemed under the curse. Capernaum's fields were uncultivated, and her ruins lay unmoved amid reeds, thistles and serpents.

And when our caravan from Damascus reached Capernaum, a few days ago, a charming Greek Christian welcomed us with smiles, and a clean civilized dinner in a home that was commodious and new. There were thirty-one pair of oxen in sight plowing up the rich soil, and the thistles and serpents were gone. A Christian civilization, which is the reflection of Christ's dear face, has already uncovered the ruins of the synagogue where in Jesus preached on the bread of life, and the residence of Jesus at Capernaum may welcome Him yet again. Bethsaida was in bloom, and gardens cultivated when Peter and Andrew were there, now bear fruit once more. In another score of years it is clear that fresh villages will hide the broken bricks and scars of the past. At Tiberias, where on my previous visit was squalor and vermin, disease and deformity, most hideous and nauseating, I could still see great room for advance. But the clean uniform of the police, the new hotel, the great influence of the large English Christian hospital, two English schools, and the individual missionaries, made the place habitable and the people hospitable.

Evidence of reform in many ways was strikingly apparent, and when a bright, neatly dressed boy accosted me in English, and kindly escorted me through the crooked streets, I could not realize that this could be the den of beggars and dogs which I visited in 1870. Then to go into the valley of Arbelah or on the Mount of Beatitudes alone was dangerous and at all times uncomfortable. Now no robber's infest Arbelah cave, and a carriage road from Haifa on the Mediterranean to Tiberias on Galilee passes along the foot of the Mount of Beatitudes. Travel is as safe as in Massachusetts, and travelers are more courteous and accommodating.

The shepherds sang us a native

song as we waited for the devout brethren, who had ascended to the mount to hold a prayer-meeting. "Blue Galilee, where Jesus loved so much to be," is not a dark spot hidden away in the mountains, the abode of banditti and storms. It is a frequented lake, and the new hotel at the hot springs on the shore makes it quite like a summer resort. Ah, yes! Jesus is coming back to Galilee. At Nain we saw a clean hospice, built since I visited this land, and at Cana flocks of school children came out by the roadside and sang in choros "Jesus Loves Me," as we rode by. The white-haired old saint who showed us the ancient water-pots at Cana replied to my question as to his health that he was "waiting for the coming of the Lord."

Bethlehem has changed greatly in the appearance of the people; in the integrity of its business, and in the reappearance of Ruth in many a modern emancipated woman. The churches have not changed so much, the manger and the shepherds' field have not changed at all; but the eyes and movements of the people speak of intelligence and kindness which seemed unknown years ago. It was clear to me that life is coming to the place of his birth. At Bethany there has been no change, but the opening up of a garden at the home of Mary and Martha, showed clearly that the home Jesus loved so much to visit was even luxuriously decorated and furnished. At Jericho there have been built two hotels, and Elisha's spring runs a new grist-mill. The Jordan rolls on to the unfathomable Dead Sea as of old, and pilgrims crowd its banks at Easter season as of yore. But no man falls among thieves now in the Cherith brook's awful gorge, and a macadamized wide road makes it an easy ride now, in a coupe or landau, from Jerusalem to the Jordan.

But the most gratifying evidence of a Christian grace fresh given is seen here in the city, in the kindly toleration and the recognition of the claims of human brotherhood. I no longer see a Christian mocking at a Mohammedan, nor have I heard a word of angry hate for the Christians from a Mohammedan. Years ago fanaticism and prejudice ran into business, and was the continual cause of scrimmages on the streets. Jew and Gentile were in constant contention, and we dared not visit the Christian quarter of the city with a Mohammedan conductor. No sign of that prejudice

appears. I saw a Mohammedan reading a German book on electricity to a company of Arabian spectators, to the evident gratification of all parties. The Jews, although forbidden by the unchanged law of Turkey, are coming back in thousands. Colonies of Jews from Russia, Germany and Italy are springing up—thrifty, clean, enterprising and honest—which influence all the country about them.

Dr. Selah Merrill, the United States consul at Jerusalem, and one of God's most useful and noble men, told me that within ten years the influence of the construction of so many hospitals, homes and churches about Jerusalem has led the Moslems to clean up their mosques and repair their sacred buildings, so as to make almost a revolution. When I was there before, almost every kind of filth and stench met us in all the corridors of Solomon's and Herod's temple, now the mosque of Omar square. But today it is swept and washed with a scrupulous cleanliness. The names of the places and the titles of the sects have not changed, but the spirit of the worship and the motives of the people have turned Christward surprisingly.

The Christian missionary has cut down the hills and raised the valleys, and made straight the way of the Lord. He has not taught in vain, though the adherents of his personal creed may be numbered on his fingers. But the Christian life, self-sacrifice, manner, love and fidelity to duty, throw a glow, but powerfully sure, leaven into the masses, the influence of which is patent indeed to the visitor who has been long absent. It is perhaps more clear to the observer at Jaffa, with its new colonies; at Bayrout, with its wonderful American college; and at Constantinople, where the Robert College is so respected by all classes. But Jerusalem has steadily bowed to the teachings of the disciples of Jesus, until it seems almost ready to kneel at his feet. One of these days there will be a sweeping revolution in name and profession, and the Lord will seem to come suddenly to his temple. But it will be but the opening of a book already written. He is looking from Olivet on the city now. I do not think he is weeping there, for his triumphal entry this time leads to no Golgotha.

Ministers' Institute.

DEAR BRO. SEARCY—Last winter

at the close of our Ministers' Institute in Meridian, it was understood that we would have another one this winter. I am now receiving inquiries about it. I take this opportunity to say, that the Institute will begin on Tuesday after the 4th Sunday in January, and will continue ten days. The subject of our study will be the "Epistle of the Romans." The study will be exegetical, theological and homiletical. We will try to learn just what Paul said and what he meant to teach with respect to the great doctrines of Reconciliation, Justification, Sanctification, Election, Predestination and complete redemption, together with the practical uses which he made of these great doctrines as correlated in the Christian system and life. Those who attend will need a copy of the revised version of the New Testament, costing, say fifteen or twenty-five cents, a tablet of note paper and pencil. All who come will be provided with homes free of charge. The only expense outside of the railroad fare will be \$3.00. This will go to pay for fuel, lights, sexton's services, and to compensate the teacher for his work. We are expecting a large attendance. Let all who think of coming send their names to Bro. J. R. Farish, that homes may be provided for all. Bro. Editor, we sincerely hope you will come over and spend a day or two with us and take notes for your paper and meet the brethren. When shall we expect you? Meridian will welcome you and all who come.

R. A. VENABLE.

Meridian, Nov. 11.

Rust.

BY J. N. McMILLIN.

A boy, a mule, and a plow. The mule is large and strong, a good specimen of his kind; the boy is a first-class boy; the plow is well built, made by a workman who was worthy of his hire because he did his work well. But the boy is doing poor work, and at great expense of energy. What is the matter? No fault with the mule, no fault with the boy, no fault with the plow—except rust. But that is a big exception. The rust on the plow may be due to neglect, or to non-use. By ceasing to work it rusted, and now refuses to work because of rust. The boy may tug away till he wears out the rust; but he might have prevented its formation. It is not a necessary part of the plow. It is an accumulation

that need not exist, and is always hurtful if it does exist.

This world would be a very bright place if nothing in it ever got rusty but plows. All kinds of institutions are subject to rust. Men rust and with them the institutions which they establish. Churches rust; schools, and Sunday Schools rust. Rust will ruin a plow; it will kill an institution.

The Sunday School is often eaten up by this oxide. Not every school is rusty. Some are bright. They make everybody connected with them bright and cheerful. They do their work well, and with little friction. They run smoothly because there is no rusted machinery.

But the school that rusts! What a dull, dead thing it is! It does poor work for the same reason the boy's plow did. Eaten up by rust. Upon some Sunday Schools there is the accumulated rust of years. The result is heavy draught and poor work. A school is like a plow, it will rust by neglect. Like a plow it will rust by non-use. Many Sunday Schools are literally encrusted in the rust of neglect and non-use. Officers and teachers neglect their duties. As a result pupils neglect theirs, and so all rust out together. It is deplorable, but true. But rust even in a Sunday School is an unnecessary accumulation. It is not an essential part of the school. It need not exist, and may be removed.

Two things must be done. The machinery must be oiled, and then put to work. Then rust will disappear. It is not enough to oil it. It must do something. One of the best lubricants for the school is thought. Another is prayer. Rather the two make one, prayerful thinking. Thoughtlessness, and indifference and worldliness rust out Sunday schools. There are schools where superintendents think little, teachers less, and pupils none at all. Of course the result is death. Let such schools oil up their machinery with prayerful thinking, then attempt to do something. Rust will give place to brightness. Praying, thinking, doing, these three.

The Sunday school is too great an agent for good to be allowed to rust. This is all in the hands of superintendent and teachers. The superintendent who says the same things from Sunday to Sunday the year round is rusty. Let him pray, think, and plan. Let him mix his work with common sense and study. The teacher who is care-

less in attendance and preparation is too rusty to be of service. Let him put prayer and thought into honest, conscientious preparation. No school can rust where officers and teachers are thoughtful, prayerful, faithful. The bright school will be an inspiration to all, a blessing to the church, and to the world.

Jackson Baptist Church and Mississippi Baptists.

It is a fact that the encouragement given by Mississippi Baptists to the Jackson Baptist church was the inducement to that church to build a house far beyond their means.

It is a fact that if the subscriptions made to this enterprise were all paid, that there would be no debt on the house. These subscriptions alone formed the basis of contract and enabled the church to borrow money for the erection of the house.

It is a fact, that notwithstanding the above, barely enough of these subscriptions have been paid in the past two years to pay the interest on the debt. These subscriptions are becoming rapidly less.

We now owe \$5000.00 in round numbers. What is this to the Baptists of Mississippi? Surely we cannot afford to let such a valuable property be lost for this sum. There are three hundred men and women in Mississippi who can send me five dollars each, and in three years time the debt will be paid. Brethren and sisters, what say you? Let us get this matter off our hands. I do not ask you for a three years subscription. All I ask for is the five dollars now, and we will let the other two years take care of themselves, just like we do all our other work. It is not for me to select these 300 men and women. God has them, and I make this call hoping that they will manifest themselves as at His call they did for Gideon. "Who is on the Lord's side" to this great end? Please write me at once and send five dollars.

A. V. ROWE.

Union Association.

This body of Baptists met in its seventy-eighth session Friday, before the 4th Sunday in September, at Center Chapel Church, Jefferson county. Its sittings were peaceful and was seasoned with the Divine Spirit. Rev. S. R. Young, at the voice of his brethren,

filled the chair, and J. S. Bailey of Allen postoffice, flourished the quill. It has been out for some days, a neat, well arranged minute.

Bro. Young for some years has been the most useful Baptist preacher among the Baptist people of this section. At a number of its sessions he has presided with becoming grace and dignity over the Association.

Rev. John Thompson, of Lee Miss, who is a highly prized acquisition to these parts, was in attendance to help in his genial, yet masterful way, in the discussion of subjects and the preaching of the Word. Fellowship and Rodney, who own him, had better continue good treatment of him, else their title may come to be of little worth.

There were eight preachers at the Association and all seemed ruled by heavenly unction, so that their words and deeds bore the fragrance of goodness and the stamp of Heaven. There were many laymen with hearts warm with love to God and man, and on the Sabbath, two church houses could not hold half the people in attendance.

Missions received some attention; the Foreign Mission Journal had some uplift through Bro. John Thompson. And Ministerial Education for the coming session at Mississippi College, received, in pledges, over \$120.00. But much more might have been done.

We, of old Union, are like some other Baptists: We are afraid to test God on his following statement:

"Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room to receive it."

But a better day may yet come. So mote it be.

J. E. PHILLIPS.

When we do not feel like working for Christ it is easy to persuade ourselves that the field is not yet white unto the harvest.—Alabama Baptist.

If a willing mind is wanting, there wants that flower which should perfume our obedience and make it a sweet-smelling savor unto God.—Thomas Watson.

The way of the transgressor is hard.

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All communications on business, and remittances should be made to the Mississippi Baptist Publishing Company, Jackson, Miss.

A PROPHECY.

Owing to unavoidable conditions we have become greatly delayed in getting out the first issue of the paper, and have lost heavily in not being able to meet the Association. We are therefore in very urgent need of prompt subscriptions. We therefore propose that all who pay for the paper before January 1st, 1899, will be credited to January 1st, 1900. So the sooner you subscribe, the more paper you will get for the money.

ANNOUNCEMENT.

The Baptist is designed to take the place of both the Record and Layman. Sample copies are mailed to the subscribers of both the old papers. We trust that every one who receives a copy will examine it carefully, and become a regular subscriber. The paper will not be continued permanently to any who do not order it, except those who have paid ahead of time, or both, of the old papers. Those who paid in advance to either of the other papers will receive the new paper for the time paid. Those indebted to the Record or Layman, or both, may remit to this office. Any who pay the cash for the paper between now and Jan. 1, 1899, will receive it from the time of such payment until Jan. 1, 1900, for \$2.00.

We hope to receive subscriptions and money rapidly, as we are anxious for all the Baptists in the State to take The Baptist from the start.

We will take pleasure in correcting any mistakes in names, dates or anything else.

T. J. BAILEY, Bus. Mgr

EDITORIAL.

Holy Spirit from above
Fill our hearts with thy great love.
Work in us to will and do,
And to God be ever true.

Let the light within us burn,
Helping us the wrong to spurn,
Let thy grace in us increase,
Fill our souls with perfect peace.

Of our sins have made thee mourn,
Grieved thee from thy rightful throne;

Now to us thyself reveal,
Ever keep us 'neath thy seal.

Grant us when this life is o'er,
And we leave this earthly shore,
Then to hear Thee, Father, Son,
Bid us welcome and "well done."

Need of the Holy Spirit.

It is an omen of a brighter day for our common Christianity that need of the Holy Spirit is a more frequent topic than heretofore.

We can but commend most heartily the resolutions of our brethren in different parts of our country to have special meetings to pray for the increased manifestations of His divine power. It may justly be assumed that the power of the Holy Spirit in each Christian measures the extent of his power to do good in the Master's service. Whoever has not the Holy Spirit is not a Christian at all. But all Christians are not alike influenced by the Holy Spirit, and not influenced by the Holy Spirit alike at all times.

Some Christians are much more spiritual than others. Some Christians who are quite spiritual at times, are not so spiritual at other times. This proves the remark of Dr. Pepper in the *Baptist Review* to be correct when he says: "In kind the Christian's life is ever the same. In intensity it varies infinitely;" and again, "Work power never exceeds life power." Then he calls our attention specially to the fact that, "The power is other than its exercise. The former is forever one and infinite, the latter varies from a touch lighter than a snowflake to the putting forth the might of his terrible acts."

The Holy Spirit has infinite resources at His command. Sufficient to fully prepare us for every good word and work. Sufficient to make us joy and rejoice daily.

But we may grieve him by our

sinful lives, both by sins of commission, and of omission. Not indeed until he will forever abandon us, for He hath "sealed us unto the day of redemption," but he may withdraw from us even the joys of salvation. Even those of us who "have a little strength" need to be "strengthened with might by the Spirit in the inner man." Job said of the Lord, "He will put his strength in me."

What mighty giants we are when we go forth in the Spirit's power! We should not expect the manifestation of the miraculous power of the Holy Spirit as it was exercised by the Apostles and other Christians during the Apostolic Age. He is the same now that he was then, and his power the same, but he may exercise this power in different ways, in different ages.

The appliances in launching a ship are very different from those used in sailing it. Both are the exercise of force, but force applied in different ways, for different purposes. The Spirit's manifestations were given in the Apostolic Age as a divine attestation of the Messiahship of Jesus. But we do not need that kind of power now. The Old Ship of Zion is already sailing on the high sea of her mission. Now launching force is unnecessary. But she wants force to enable her to stem the storms and ride the waves. It is our privilege to pray for this power.

Ever and anon there are new developments in the world of Christian work. This is as it should be, for Christianity is for all nations, and for all ages. In all nations, and in every age the same spiritual force is needed.

When in the Smithsonian Institution at Washington, looking at the first railroad engine that was ever operated in the United States, we saw close by it the latest Mogul engine. They were vastly different. But neither of them could turn a wheel without steam, and the steam used in each was the same character. But one used a great deal more steam than the other, and could pull more than twenty times as much freight. So we, as Christian workers, may have vastly improved methods of work over those of other ages. But methods of work will not run without power, any more than will engines. And our methods are good only as they can be effectively operated by the greatest amount of Spiritual power.

The method that only calls into requisition a very little Spiritual power, can accomplish but very little good. So on the other hand, that which utilizes the greatest amount of Spiritual power can accomplish the greatest amount of good. There is an abundance of power. "For he giveth not the Spirit by measure." Will we so adjust the machinery of our plans that this force can be used?

This mighty power will not act except through purposes and plans that are in accordance with the Sacred Scriptures. Wonderful resources are at our command. Mighty possibilities are before us. We may profit by all the past and be inspired by the mighty future. It is sublime to live in this age.

Lord give us the power of the Holy Spirit that we may act well our part, may live pure and upright lives, may let our lights so shine before men, that they may see our good works, and glorify our Father who art in Heaven.

The opening of Mississippi College on the morning of the 9th inst., was an unusually interesting occasion. Dr. Sproles read the Scriptures, and Dr. Hackett offered a very earnest prayer, mentioning a number by name, particularly the aged Bro. Eager, who raised the money long before the civil war, to put up the College building, and who though over four score years old sat in front of the rostrum during these exercises. Also Dr. Webb, whose career as president of the College is unprecedented, and who is too feeble to be out of his room. These dear old brethren are just waiting on the shining shore.

Dr. Barrier of Delhi, La., made a very entertaining talk at Clinton at the College opening. He insisted that the boys should stay, as well as come to College. Though perhaps it would not be necessary for all to stay. The ocean steamer that comes into New Orleans takes a week to load, but the little schooner puffs in and puffs out in an hour. Only those who carry heavy freight stay.

Prof. J. C. Hardy made a very thrilling speech at the College opening. He emphasized the importance of having a good heart. Head culture he thought was easy when the heart was right. There are great social and moral problems yet to be solved. It will take religiously educated men to cope with them.

There was a denomination who called themselves Christians, established in this country in A. D. 1860. Forty years ago they numbered 1,200 ministers and 1,500 churches with probably a membership of 150,000. It was at that time claimed that at least 500,000 adopted their views and attended upon their ministry. They had one college at Antioch, Ohio, at that time. They also had in their denomination four weekly denominational newspapers. So they were in full blast as Christians, when A. Campbell and his disciples came upon the stage. What right had the latter to take their name?

In 1858 the total receipts of the Home Mission Board were \$47,698-27, and the expenditures were \$41,369.70, leaving in the treasury \$6,328.57.

Judging from the reports from both the Home and the Foreign Mission Boards, the liberality of the Baptists forty years ago was in advance of the fields of opportunity for investing it in mission work as is evidenced by the large balances left in the treasury at the close of the year.

Now we could judiciously spend ten times the amount of our receipts. They ought to be increased ten fold. We ought to quit playing at missions.

Dr. H. F. Sproles resigned the care of the Baptist Church in this city last Wednesday night. He was prompted to do this from a sense of duty, and not because there was any friction whatever between him and the church. He has served here faithfully for the last eighteen years, and the sweet memories of the past will never be forgotten. He will enter the pastorate in another field. But just where we are unable to state at this writing.

President Lowrey presided at the opening of Mississippi College with as much ease as if he had been at Blue Mountain. He had something amusing to say about each speaker whom he introduced. He is good at sustaining interest on such occasions.

The editor is enjoying a delightful outing, attending the Arkansas Baptist State Convention at Little Rock. This is the jubilee year of that Convention, and our editor spent thirty-six of those years with that noble people. He will doubtless have a good report to bring back next week.

"There is a Baptist Church on the Island of St. Helena. It has ninety-nine members and maintains four preaching stations."—*Alabama Baptist*.

The Island of St. Helena is mostly noted as being the place of exile of Napoleon, after his defeat, at Waterloo. But it should be noted by all Baptists as the place of the burial of the second Mrs. Judson. The ground is consecrated as containing the bones of that grand missionary heroine. A poet has beautifully said:

"Where the warrior was laid,
Let the Christian be laid;
No place more befitting.
O, rock of the sea,
Never such treasure
Was hidden in too."

For the past twenty years in the United States 312,716 divorces have been granted. Population has increased during that time 60 per cent. Ah, what a record of broken hearts and blighted homes.

The above are startling figures. What must go with the family, and social order in America, in a few more years, if this State of affairs goes on at such an increasing ratio? Every divorce law, on every statute book in the United States, ought to be repealed, except the law given in Matthew 19:9.

One of the most touching talks made at the College opening was by Bro. Richard Griffith of Jackson. He told of the influence of a Christian mother in moulding a young man's life, and we had every evidence to believe he spoke from personal experience. The young men were greatly impressed by his talk.

The First Baptist Church at Vicksburg has extended a hearty call to Dr. H. F. Sproles to become their pastor, as successor to the lamented Taylor. We are not authorized to state whether Dr. Sproles will accept or not.

Rev. W. F. Yarbrough, of Crystal Springs, has kindly consented to conduct the Sunday School Department for us. Of course he will do it well.

The Romanist press are putting in a good deal of their time now in abusing Diaz. Since he has returned to Havana and re-opened his work, the Roman Catholic newspapers have been particularly virulent in their attacks on him. The Catholic Telegraph of Cincinnati throws this at him: "Diaz is

the fire-brand preacher who exploited his unlimited capacity for lying in the yellow journals before the breaking out of the war." It is altogether unnecessary for these Romanist newspapers to be so much disturbed concerning Baptist work in Cuba. It is the intention of the Baptists to take Cuba for Christ and to extend their work to all of the islands of the sea. Romanism will not be able to withstand the light of gospel truth any more than the Spanish navy was able to withstand the shot and shell of Schley's and Sampson's fleets.—*The Standard*.

Blue Mountain Female College.

Although yellow fever excitement was running very high on September 6th and the country was being rapidly closed by quarantines, slight changes in our usual arrangements for special cars, special trains, etc., enabled us to bring our pupils to Blue Mountain upon that date without danger of exposure. Railroad station agents declared to many that a trip to Blue Mountain at that time was simply a matter of impossibility; so some were turned back from the depots before our cars passed. The facts show that, so far as our pupils are concerned, these agents were mistaken. We opened our school on September 7th with 105 boarding pupils and our usual local patronage; 52 boarders have been added since and many others are expected soon. But for the yellow fever in the state, we would undoubtedly have had the best opening in the history of our school.

We have had over 100 boarding pupils in attendance every day of the last eight annual sessions. In spite of the great disadvantages occasioned by yellow fever in this and adjoining states last session, we enrolled during the session, in addition to day pupils, 173 boarders. The present indications are that we will this session, with similar disadvantages, reach a higher enrollment. Our opening this session, under the trying circumstances of its date, was a great surprise to our most enthusiastic friends and we have received many words of commendation for the skill and foresight that so quickly completed arrangements for bringing pupils through so easily at such a time. We greatly appreciate the confidence of those who entrusted their daughters to us when excitement was so high, and are pleased to announce that we have had no

yellow fever nearer than Oxford and vicinity and that our school has been doing excellent work since the opening.

Those who expect to enter this session should do so as early as possible. Write for catalogue.

LOWREY & BERRY,
Proprietors.

Blue Mountain, Miss., Nov. 15, '98.

Christopher Columbus was seeking Japan when he found America. Japan is composed of 2,850 islands.

It has the oldest dynasty in the world.

The Ruler Mikado is supposed to be a direct descendant of the Sun goddess.

Population is 40,000,000.

Shintoism and Buddhism are the chief religions.

The Japanese are intelligent, polite, cheerful, cleanly and industrious.

The position of women is superior to that in other Asiatic countries.

Roman Catholics sent missionaries to Japan in 1549. They were driven out because of political interference.

The ports of Japan were opened to foreigners in 1853, having been closed for six hundred years.

The first missionary entered in 1864.

The first Baptist church was organized in 1872.

A Baptist missionary invented the famous "jinriksha."

Missionaries of S. B. C. are J. W. McCullom, E. N. Walne, N. Maynard and their wives.

Christian converts are zealous about the salvation of their countrymen.

There are 40,000 Christians in Japan.

Telegraphs, telephones, railroads and postal service are found all over the empire.

In two years over 100 students pursued their studies in the United States.

During the late war Prince Komatsu asked that 10,000 copies of the New Testament be given the soldiers.

Japan is eagerly seeking Western civilization. Give her first the Gospel of Christ. All other things will be added in due season.

There are in the United States 2,275 women saloon keepers, although there are only 147 female bartenders. There are 74,412 saloons in the land.

A Prince of the Blood.

"I say, Martin, stop that! How's a fellow going to drink with Niagara Falls coming down on him?"

Louis Ray, or "Ratus," as the boys called him, rose up angrily, with a face as red as his head.

"All right," said Martin Stone, laughing: "Go ahead and drink; I'll pump easy for you."

Louis bent over again and put his thirsty lips to the spout. This time his tormentor moved the pump handle about as fast as the hour hand of a watch, and about three drops trickled out.

"Pump, will you?" cried Louis.

"O yes," roared the other, and Louis was spitting in a rush of water, while the boys exploded with laughter.

Louis sprang at Martin, shaking his wet head like a Newfoundland dog, and grappled him fiercely. But, after all, it was only a friendly tussle; the bell rang, and they all went back into the school room as good friends as ever.

But Martin's big strap gave way in the scuffle, his books tumbled out on the ground, and a closely written sheet of paper went across the school's tennis court, through the iron fence railing out into the road, there to be trampled into an early grave by a great drove of cattle passing that way.

"Put up your books, boys," said the teacher, "I shall let you decide who shall get the English prize. I gave Martin and Louis each a composition to write, and I am going to read them, and let the class award the prize."

Louis got his paper ready, and stood ready to march up with Martin.

But where was Martin's paper? He was sure it was in his algebra. No. Well, in his history of the United States; and so he went through every book.

"Well, well, where are the papers?"

"I have lost mine," said Martin.

"Then there will be less trouble—Louis, where is yours?"

There was silence in the school room; Louis turned red, then pale, then he quietly tore his paper across the middle and said in a respectful tone:

"I have none to hand in, sir." Instantly the class broke into irrepressible applause.

"Silence!" thundered the teacher.

"Boys," the master said, in a tone they had never heard him use be-

fore, "I would rather have seen a generous thing like that among you than to have a prince of the blood in my school! That is what I call loving your neighbor as yourself, and you know who gave us that command and set us the great examples."—"The Public Schools."

"I See It Clearly!"

A gentleman of wealth and high social position was taken ill. Being much troubled about the little love he found in his heart for God, he complained bitterly to his pastor. This is how the man of God answered him: "When I leave you I shall go to my residence, and the first thing that I expect to do is to call my baby. I expect to place her on my knee and look down into her sweet eyes and listen to her charming prattle, and, tired as I am, her presence will rest me, for I love that child with unutterable tenderness. But the fact is she loves me little. If my heart was breaking, it would not disturb her sleep. If my body were racked with excruciating pain, it would not interrupt her play. If I were dead she would be amused in watching my pale face and closed eyes. If my friends came to remove the corpse to the place of burial, she would probably clasp her hands in glee, and in two or three days totally forget her papa. Besides this, she has never brought me a penny, but has been a constant expense on my hands ever since she was born. Yet, though I am not rich, there is not money enough in the world to buy my baby. How is it? Does she love me, or I love her? Do I withhold my love until I know she loves me? Am I waiting for her to do something worthy of my love before extending it to her?"

"Oh, I see it," said the sick man, while the tears ran down his cheeks. "I see it clearly. It is not my love to God, but God's love to me, I ought to be thinking about; and I do love him now as I never loved him before." We think of our littleness when we should remember our Father's almightiness. We bewail our weak love when we should be grateful for our Father's great love. "Herein is love, not that we loved God, but that God loved us." 1 John, 4:10.

The Birdsville church, North Carolina, one of the strongest churches in that State, has aban-

doned the Crawford plan, after having given it a thorough trial. In coming back to co-operative work the church adopted the following resolutions. Read them and pass them around: "Whereas, the independent mission plan has been given a sufficient trial to determine whether or not it is a better method of carrying the gospel to the heathen, and planting the cross of Christ on a benighted soil; and whereas, having watched with anxious hearts the results of this work, we now feel satisfied that it is too weak in force and scattering in effect to reach the end desired; and whereas, we consider the work of the Board more effectual and far-reaching in its results; therefore, be it resolved, 1. That our beloved leader in China, Bro. F. M. Royall, be requested to unite his efforts in the foreign field with the Foreign Mission Board, and work with and through it. 2. That if Bro. Royall is not willing to go under the direction of the Board, we feel it to be our duty to tender him his return passage to North Carolina. 3. That we, as a church, deem it better to return to this great work through the Foreign Mission Board."—Ex.

Sight.

The key to the problem of trouble is spiritual vision. Without a spiritual vision our eyes and thoughts are fixed upon visible obstacles. We see nothing but the host of Syrians compassing the city. With our spiritual eyes open we are not blind to the presence of the Syrians, but they cease to give us concern. We need to cultivate the habit of gazing at the unseen. The reason why we are so easily overwhelmed by trouble is that in time of prosperity we are always looking at the things which are seen—always calculating on the strength of our own right arm. We do not look for God's hand when the sun shines, and so when darkness comes we are not able to recognize the faint outline of that hand through the gloom.—Ex.

In His Good Time.

A woman who had worked in India as a missionary for twenty years returned, broken in health, to her early home. One day, after she had talked to some of her friends for an hour of the work and its hindrances, one of them said:

"Now, Mrs. Dash, you have

given twenty years to the Hindus. How would you sum up the result? What actual good, that yourself have seen and known, have you done?"

The missionary was silent and thoughtful for some time. Her worn face grew paler. At last she said:

"I went to India a young wife, full of enthusiasm and hope. Christ's Gospel was unknown to the tribe where we were sent. Their need of it was so great that I thought they would receive it with joy. I fancied that the village, the whole district, would welcome the tidings we brought; that perhaps in a year or two hundreds of the people about us would lead noble, Christian lives, and owe their salvation to our teaching."

"Well?"

"I did not know the language. I was ill; I learned it slowly; but I do not certainly know that I have converted to Christianity a single soul outside of my own house. In it I have taught native women to sew, to cook, to keep their kitchen clean, to be honest and tell the truth. I have tried to teach them to love Christ, but I do not know whether I have fully succeeded or not. It is a poor showing for twenty years of exile," she said with a piteous smile.

"None of us," said a gray-haired woman, "can probably make a better. You know what Goethe said: 'In youth we think we shall build temples for the gods, but in old age we are glad if we have been able to clear away some of the rubbish in order that others may build.'"

God's palaces are slow in building. It is the will to work that He asks from us, and the faith that, though we must leave the work undone, it will be finished in His good time. Youth's Companion.

Witty.

An Irishman upon being taunted for running away in a battle, replied quite seriously: "And sure isn't it better to be a coward for half an hour than a corpse the rest of my life?" To this we may add the following: An Irishman wrote a letter to a friend. Before sending it off, however, he was taken sick and died. In looking over his effects the letter was found. Another Irishman wrote at the bottom, "P. S.—Since writing this I have died," and sent it on.—Ex.

Pithy Points.

BY H. C. L.

It is the delight of a spendthrift to lecture his wife on the beauties of economy.

Wickedness, like an ostrich, feels pretty safe as long as it can hide its head.

Goodness beats glory in making successful a people who aspire to high and happy positions in life.

If head work could have saved the world Noah would not have had to build the ark.

Wickedness in the heart is not likely to get lost in finding its way to the mouth.

A leader in Christly reform should not get lonesome though he be left alone.

The man with whom the Lord is well pleased is the one with which Satan desires most earnestly to strike a trade.

How many Christians do you know who trace their conviction, and subsequent conversion, to some long, learned sermon?

Zacheus did not climb the sycamore tree to be seen by the multitude, but that he, himself, might get a sight of Christ.

Self-love is tenaciously opposed to wasting money by sending missionaries to the heathen.

Because we are allowed to ask God for our daily bread is no excuse for being so greedy as to try to get the whole loaf.

The widow who "threw in two mites, which make a farthing," had very little to say in the church, and seemed not to care a farthing whether any, but the Lord, approved the act.

It is not by prying into the secrets of philosophy but by trusting the Lord that we gain a victory over sin.

Satan wastes no bait on the man who expects to get to heaven by making a religious parade, once a year, during the revival.

If you are attacked by doubt waste no time in debate, but appeal at once to a throne of Divine Grace. Haggaion, Selah.

There are some ambitious people in the world who would gladly join the Lord's army as a major-general, but they can not think of fighting as a low private.

A Bible on the parlor table will not serve as a successful scare-crow in frightening the devil away from the children or the home.

The preacher who is ever trying to tickle the ears of his people with the straws of human wisdom is

sure to fail in affecting their hearts.

Some church members conclude that because "salvation is free" they are free to act the niggard in relation to every enterprise connected with church work.

Every now and then we come up with a D. D. parading as a theological giant, who, upon near approach, turns out to be a little creature hobbling around on painted stilts.

We must put on the spectacles of truth to clearly see the ugliness of a popular prevailing wickedness.

A Chivalrous Act.

The war with Mexico is a part of our martial history. Taylor and Scott and Davis and Lee came out of it immortal. The epic of that great struggle was the storming of Chapultepec. That frowning fortress was the Gibraltar of Mexico. Its massive walls seemed impregnable. But American daring halted at no obstacles, and an intrepid band of volunteers was chosen to scale and assault it.

Among the first of the dauntless few who braved their way through shot and shell to the fortress on that day was a young Mississippian, handsome as Alcibiades, proud, confident and thrilling with patriotic fervor. He was among the first to scale the wall, and sword in hand, dashed along that storm-swept rampart in advance of all his fellows to cut down the waving flag of the enemy and reap the immortality of the deed. He was the first to reach the flag; his sword was raised, when he heard swift foot-steps behind him. He paused, turned, and saw his commanding officer, to whom he was tenderly attached and deeply obligated.

And then, this gallant Mississippian, without a moments hesitation with the bow of a Chesterfield, lowered his sword, and with the point at rest stood aside while his friend and commanding officer cut down the flag of Mexico and was bulletined for the laurels of that splendid day.

In the history of battles there was never more gallant, more chivalric deed than that. And the real hero of Chapultepec, maimed and gray, but glorious still, sits just before me here tonight in the person of my noble and beloved friend, Gen. Wm. S. Walker, of Atlanta. From an address by John Temple Graves, in Atlanta.

Life of M. T. Martin.

My father is dead. I have been requested to write a history of his life. I am anxious to do so, but with the responsibilities of my father's family and of my family resting upon me, I cannot take any financial risks. If 500 brethren and friends send in their names, agreeing to take a copy of the book, I will publish it. It will be a book of about 250 pages. Will those who desire the book and those who are interested in having it published, send in their names and also in their churches and communities secure a list of those who will take the book and mail it to me, Box 234, Cripple Creek, Colorado, not later than December 1st.

I also specially request those who are interested, who know of interesting incidents or other information connected with his life and work, to write me a full account of them at once.

Other writers will assist in the preparation of the book, among them probably his life-long friend, Elder J. A. Hackett, formerly editor and proprietor of the Mississippi Baptist Record.

I expect the book to cost about \$1.25. My work in life is preaching the Gospel. My pastoral work is very heavy.

This must not be neglected. Hence the book will hardly come from the press before next August. But I must know by December 1st if there are 500 who desire the book. Brethren will therefore please act promptly in sending in their own names and lists of those who will take the book.

T. T. MARTIN.
Cripple Creek, Colorado.

Scalp No More Tickets.

Murray Escapes Severe Punishment—Leaves New Jersey.

The sentencing yesterday at May's Landing, N. J., of Stephen Murray, of Atlantic City, for scalping railroad tickets, is another instance of the inexorableness of Jersey justice, and the futility of hoping to tamper with railroad tickets with impunity.

On the evening of August 5th, Murray was arrested in Atlantic City for scalping Pennsylvania and other railroad tickets. He pleaded "not guilty," but was committed to jail in default of \$800 bail. He was brought into court yesterday under four distinct indictments, and unexpectedly pleaded

guilty under all. He was sentenced under one indictment, and to pay a fine of \$20.00 and cost. He also promised to leave the state and never to engage in ticket scalping again. The other three indictments held over his head as a further assurance of good conduct.

The prosecution of this case was founded on information furnished by the Pennsylvania Railroad Co. This company has been instrumental in bringing other violators of the ticket scalping law to justice, owing to the deceptions practiced on their patrons, and the annoyances and inconvenience which they are consequently put to.

The practice of scalping railroad tickets is a nefarious one, and it is to be hoped that the Pennsylvania railroad will continue its good work until the invidious and palpable evil is entirely eradicated.—Philadelphia Record, Sept. 24th.

In the Indian Territory.

The Indian Territory is in a transition state. Before the present Congress adjourns, the five civilized tribes, will, in all probability, have become a thing of the past. Everything points that way now. The first of this year saw the whole of the Indian judiciary turned over to the United States. At this writing we are a people without a government.

In addition to the actual Indian citizen is a vast host of whites and negroes, who have—in recent years—thronged into the Territory. It would be hard to estimate the number who are on the soil now. They are legion. Some place the list at 300,000, others at 500,000.

There are about 28,000 Cherokees, that is, people who are citizens of the Cherokee nation; between 6,000 and 7,000 "intruders," people having no right in or to the land. Of citizens there are said to be about 22,000 that are of Indian blood. Nearly 2,000 are Indians by adoption, and there are some 3,000 negroes, and the balance is composed of Shawnee and Delaware Indians, and this, you will observe, makes us a very mixed population. The full-blood Indians generally live in the hill country. Of this number I should judge there were not over 5,000 who use the Cherokee as their daily language. The Cherokee full bloods are in better condition every way than the blood Indians of other tribes.

J. E. WOLF.

WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SCARCY,
JACKSON, MISS.

BY J. G. WATTIER.

It may not be our lot to wield
The sickle in the ripened field;
Not ours to hear, on summer eves,
The reaper's song among the sheaves.

Yet where our duty's task is wrought,
In unison with God's great thought,
The near and future end in one,
And whatsoever is willed is done.

And ours the grateful service whence
Come, day by day, the recompense;
The hope, the trust, the purpose stayed,
The fountain, and the noonday shade.

And were this life the utmost span,
The only end and aim of man,
Better the toil of life like these
Than waking dream and slothful ease.

But life, though fading like our grain,
Like that which revives and springs again;
And early called, how blest are they
Who wait in heaven their harvest day!

Japan.

Our study for this month is one of our newest fields, but a very important mission. Just think, in so vast a population that we, the Southern Baptists, have only six representatives. Since two of them are from our own State, let us think more about their work, pray for their success in the conversion of the heathen, and give more liberally of our means to support the gospel among them.

The Tennessee ladies are bestirring themselves to raise the extra amount that Mrs. Maynard asks for, to build a home for her school. Can't we, sisters of Mississippi, make an effort to more this conventional year for the cause of missions?

We call attention to Mrs. Maynard's letter, and a clipping that we hope will be read with interest:

Only think of a by 12-room for a Sunday-school for fifty children. Cannot you find a society who would be glad to put me up a school room costing about \$250.00? Then I will start a kindergarten, and how we will work. I am praying for it, and believe it will come some day. I had hoped ere this we should have been able to have a more comfortable house built with such a room attached, but it seems as if we were in our present little quarters to stay. Dr. Willingham is anxious for us to have a more comfortable home, but cannot say when he will be able to help us. The debt is paid, but money comes so slowly. God has been so good to us though and

has given us so much happiness in spite of surroundings that I never could have believed myself capable of enduring at home. I am just in receipt of Miss Armstrong's kind letter and the report of the woman's work for last year. It is ever onward, isn't it? It must make you feel very happy that it is so. I have gathered a lot of material for letters, etc. lately. Will try and send you one ere long that may be of help to you in your work. God give you strength for the arduous labor connected with your work, and give you "understanding in all things."

Have just a spiritual uplift from the visit to Japan (and a summer meeting at Chofu) of Mr. and Mrs. Chas. Needham. They are holding their Bible meetings wherever they can get a number of missionaries together. Mr. Maynard and I have kept well all summer, not much energy to boast of, but that is coming back with the cooler nights. Hope you may meet the Walnes while they are at home. They are sorely broken down, stayed just six months too long. We have some misgivings as to his health, but can only trust them to God.

With love and prayers, I am,
Yours in the work,
BESSIE MAYNARD.

Superstitions of the Japanese.

Miss Butler, in her "Stories about Japan," tells us: "The Japanese have many superstitions about illness, though till foreigners came they had little knowledge of how to prevent or cure disease. When smallpox comes into a town the father puts up a notice on the house to say that the children are absent. This is to cheat disease, and it in spite of their precautions, the little ones are attacked, they will allow them to be carried through the streets or to mingle with other children before they are well. Miss Bird was once staying at an inn where there was a child with a bad cough. Her medicine relieved it. By five o'clock the next morning she heard whispering and shuffling outside of her room and saw eyes peeping at her through holes in the paper walls. When at last she came out she was shocked by the sight which greeted her. The whole village had gathered at her door. Parents held out diseased and naked children toward her; daughters had brought blind mothers to be healed; men showed their wounds; the sick

begged for medicine. Sadly she told them she did not understand their manifold diseases and had no stock of medicines, and that in her country soap and water were considered preventives of many of the illnesses from which they were suffering."

A WONDERFUL COUNTRY.

Japan is the crest of a mountain chain. It has 147,000 square miles of area, and a population, in 1895, of 31,388,313 souls. Christopher Columbus was seeking Japan when he found America. The first foreigners went to Japan in 1542. A. D. Seven years later came Francis Xavier, the Roman Catholic missionary. Hundreds of thousands of converts were made. The Dutch traders helping along the suspicion, the Japanese government came to believe that the Portuguese priests meant to make Japan a part of a papal empire. In 1612 the following years the priests were banished and the converts were killed or made to recant. In 1853 to 1858, Commodore Perry and others secured the reopening of Japan. In 1859 the first Protestant missionaries went to Japan. In 1873, on the removal of the edict prohibiting the people from professing Christianity, the first Christian church was organized. December 31, 1894, there were 210 missionaries and 39,240 members of mission churches.

AN INTERESTING PEOPLE.

The aborigines of Japan are called Ainus, and they are crowded in the northernmost island, that of Yezo. The later occupants of the land, the Japanese, seem to be descendants of the Malays. The face of the Japanese is oval, the eyes are oblique, the nose is rather rounded, and the skin is of a brown or a bronze tint. The Japanese are all small. The sexes are about evenly divided. The position of a woman in Japan is better than in any other Asiatic country. Japan is the paradise of babies, and the people pay great attention to the amusement of the children. The homes are almost without furniture. The people are exceedingly courteous and brave.

CHANGING IN A WONDERFUL WAY.

Japan is changing in a wonderful way, and if Pierre Loti were to write another "Madame Chrysanthemum" it might be in many respects a different book—and it is to be feared, less picturesque. The Japs are going in strongly for practical modern things. One of the ideas strongly encouraged now

is that the people should learn to eat meat and dispense with so much fish and rice. Loti's description of how his little friend ate her enormous bowlful of rice will doubtless be remembered by the readers of his volume. An interesting fact also is the reported great increase in the price of labor in Japan; five years ago carpenters, it is said, received only 33 cents a day, while now they get 80 cents. The owners of the Japanese coal mines no longer employ their own countrymen to work the mines, but send to Korea for cheap laborers for the purpose. With this increase of wages the cost of living it appears, has also doubled; many of the old simple methods and ways of thinking are passing away, and the Japanese are swiftly becoming a new and modern people.—Baltimore News.

United States Richest Nation.

Mulhall, the English statistician, has just made a calculation of the wealth of the principal nations of the world, based on values shown by real estate records, buildings, merchandise and railroads, as well as the circulating medium of each country, and places the aggregate wealth of the United States at \$81,750,000,000. This is \$22,720,000,000 larger than the aggregate of Great Britain, which holds second place; double that of France; equal to that of Russia, Italy, Austria and Spain combined; and more than seven times greater than that of Spain. In connection with his tabular statements Mr. Mulhall calls attention to the fact that while most of European countries have attained their growth, the United States is apparently on the threshold of an industrial development of an extent of which it has never dreamed.

The Sun Beams.

Will the Sun Beams and Children's Bands please report to me at this place? We were unable to send in our quarterly reports, on account of the yellow fever interference, as it prevented our paper from coming out and our getting reports from Societies.

Do please, dear children, in our dear Father's name, let us not be slothful in His business, but attend to that right away. If we do our duty, God will bless our efforts, so please act promptly in this matter.

Yours faithfully,

MRS. NETTIE S. WHITFIELD,
Supt. of Band Work.

NEWS AND NOTES.

Dr. Sproles has furnished us with a list containing the names, and amounts, contributed by each for the Baptist Orphanage during the recent fever scourge, which we hope to be able to print before a great while. But as it would fill more than a page of our paper, we must be content at present to give the total which is the munificent sum of \$1,196.69.

There will be a regular meeting of the Convention Board for making appropriations, in Mission Room of Jackson Baptist church December 13th. Let all requests for help be sent at once.

A. V. ROWE.

I hope the paper will soon be out. We feel the need of it greatly in this dark corner.

Please send me the minutes of the last State Convention.

We as a church are getting on better, spiritually. We retain our pastor for another year, Rev. C. H. Mize. We have ceiled our church house and nicely seated it and now are trying to raise money to build a parsonage. We have some money and lumber on hand, and we will begin work in about 20 or 30 days. This will be the only parsonage between Vicksburg and Memphis.—Accept my best wishes for the papers success.

Fraternally,

A. P. ROSE.

Shelby, Miss.

"The Atlantic Baptist" has suspended publication. It was published in Baltimore for \$1 per year.—*Ala. Baptist.*

A word to the wise is sufficient.

Dr. J. A. Hackett of Meridian, the former editor of the *Baptist Record* brightened our sanctum with his presence a few days ago. He is looking fresh and vigorous for a man of his years. He appears to enjoy getting off the tripod. The pulpit seems to be his throne. May he be spared many years of useful service to the Master.

Rev. Oscar Haywood of West Point, has declined the call from the First Baptist church at Jackson, Tenn.

In Sierra Leone, West Africa, some missionaries of the United

OBITUARY.

Mrs. Willie Ellen Bell Harrison, wife of Dr. H. H. Harrison, died at her father's home at Cynthia, on the 15th of November, 1898.

She professed religion and joined the church when she was only 15 years old.

She was married to Dr. Harrison October 12, 1893.

Her membership was in the Baptist church in Jackson.

She lived a consistent, active life, and died the death of the righteous, and her end was peace.

A FRIEND.

IN MEMORIAM.

Mrs. Ann Sallis, (nee) Fleming, was born in Columbia, S. C., May 31, 1832, and a year later came to Mississippi with her parents. She professed faith in Christ in the fourteenth year of her age, and united with the Lutheran church. Was married to Dr. J. G. Sallis, July 22d, 1852. Joined the Baptist church and was baptized by Elder W. B. Lloyd in 1862, and died at her home at Sallis, Miss., August 11th, 1898.

It is a melancholy pleasure to give our testimony to the faithful, loving and exalted Christian characters of God's dear children when they leave us. On account of those who are left behind we are sad, but rejoice to know that those who leave us have gone to be with the Lord evermore.

Sister Sallis was the Lord's handmaid in the highest sense; she was always ready to serve with loving loyalty, the Master's cause, whether in the home, in the sanctuary, or in the community in which she lived. She was a good wife, a good mother, a good friend. Her life was an adornment of Christian womanhood in the fullest sense. The large concourse of sorrowing friends who attended the funeral services at the dear old church where she had been a faithful member for so many years was a fitting tribute to her faithful life.

"The grave dear sufferer, had for thee no gloom,
And death no terrors when His summons came.
Unto the dust returns the mortal frame;
The vital spirit, under no such doom,
Was never yet imprisoned in the tomb;
But rising heavenward, an ethereal flame,
Shines on unquenched, in essence still the same,
As is the light that doth all world's illumine.
Thou art transmitted to a higher sphere,

To gain companionship among the blest,
Released from all that make life painful here,
And so prepared to enter into rest:
If stricken hearts bend weeping o'er thy bier,
Still, still, for them, for thee, all's for the best."

V. H. NELSON, PASTOR.

The Casualties of Our Recent War.

From the first of our war with Spain was a series of rapid surprises, with everything favoring this country. Now that hostilities have terminated, it is possible to consider what is probably the most surprising feature of the whole struggle—the American losses in killed and wounded.

Beginning with the first attempt to land troops in Cuba, and ending with the surrender of Manila, it is found that the Navy had one officer and eighteen men killed and three officers and forty men wounded, and the Army, twenty-three officers and 231 men killed and eighty-seven officers and 1,316 men wounded, a total of twenty-four officers and 249 men killed and ninety officers and 1,356 men wounded. It may be said that almost all of the American casualties occurred in three days' operations before Santiago de Cuba.

Philippine Flowers.

Nearly every traveler in the Philippines finds much interest in the prodigious growth of flowers. There are over thirty varieties of orchids in the forests, and dozens of lilies of mammoth proportions that are never seen outside of the tropics. The Mal polo lily is the largest. Its leaves are often six feet long and two wide, while its stems are three inches in diameter. It is in blossom five months in the year, and its blossoms are as large as a peck measure. Carnations grow in phenomenal variety all over the rural districts, and often cover an acre or more.—*The Occident.*

Many a good cause suffers because of its friends. There are so many good men who are naturally extremists and who must be extreme in whatever they undertake. The prohibition cause has suffered from men of this sort all along the line. So have anti-catholic movements. So have movements on behalf of the sanctity of the Lord's day. So have many labor movements. Good horse sense is a fine article to have.

HOME READING.

"It's Not My Way."

"It's not my way."
How often is this heard
"It's not my way," to speak the kindly
word,
I feel enough, but 'tis not well to speak,
To tell my loving out seems so weak."
"It's not my way."
How often hearts have broken
Because the loving word has been un-
spoken:
Because the smile we looked for was a
frown,
The hand that should uplift, but held
us down.
"It's not my way."
To speak the word that craving love re-
quires,
To voice approval, for our vain desires,
Hearts often faint and fall out by the
way,
Because to speak is not your way.
"It's not my way."
Ah well, when Death shall come,
And touch the best-loved lips and make
them dumb,
Sad will it be for you, of grim regret
And stern remorse upon your heart
strings set.
Their fingers firm:
Because it is their way, to torture
and to wring.
Then you'll remember every little
thing,
The smile you did not give, the word
unspoken,
Which might have given life and kept
a heart unbroken.
Aye, then you will remember:
And in blood sweat and agony will say:
"Would it had been my way
To love, approve, and tell it out, so
meet
For it was you that made my life com-
plete."
—Rose Seelye-Miller.

Love is the secret source of every noble ambition, and the inspiring motive of every heroic deed. Love is today precisely what it was two thousand years ago—the one supreme, univocal and only satisfactory test of true discipleship. Love is the bond of union with all men in all places, and under all circumstances. Love to God and love to his neighbor, unswerving loyalty to the only Lord our Savior, supplies the only possible ground of evangelical union. Doctrines divide, but love unites. "Not the orthodoxy of mere opinion, but rather that of hearts alone, can unite all Christian churches." Under the magical sway of this mighty love, the kingdoms of this world will become the kingdoms of our Lord and His Christ, and He not they!

shall reign forever and ever. Rev. 11:15.

The orthodoxy of theology is exposed to onslaught from almost every quarter; but the orthodoxy of a Christlike love has never yet been challenged; and it is perfectly safe to affirm that it never will be. You can argue about mere speculative opinions by the hour, but you cannot argue at all about love that is only eager to save and heal and help and bless. The subtle logic of the intellect frequently fails to convince the sceptical; but the simple logic of love is absolutely irresistible.—Rev. John Martip, in Central Baptist.

An Incident.

It was only a few days before the crucifixion that a feast was spread in honor of our Lord at Bethany. Many remarkable personages were present. Of course Jesus of Nazareth was the most noteworthy person on earth. But besides him, there were present those who had afterward no little to do in changing the destinies of men and nations. His apostles were there. The impetuous Peter, the saintly John, the deliberate Andrew, the thoughtful James, the cautious Thomas—all were there. Then there was Martha, the moving spirit of the feast, the one that brought things to pass. A capable woman was Martha. And Lazarus sat at meat. What of curiosity must have centered about this newly resurrected one. When he walked the streets of Jerusalem, a crowd must have followed him. How thrilling must have been the relation of his experiences. And Mary was there, quiet, reserved, modest Mary. But a bright plan had been cherished in her heart, and she was about to put it into execution.

Would that some immortal artist could transfer to canvass the features of the chief guest of the feast. Already the shadow of the Cross was upon Him. What pensive sadness must have shone out upon his countenance. What a quiet majesty must have sat upon his brow. Were there not unshed tears of sorrow in his eyes? Was there not something of awe about Him? And yet was there not an inexpressible attractiveness about Him that drew the spiritually minded to Him as the needle is drawn toward the pole?

It was the opportunity which the gentle Mary sought. Clasp- ing close her alabaster box of spike-

nard, worth \$400, which had been brought across the deserts and mountains and seas, she pressed close to her Lord, broke the box and spilled her precious ointment on Him who was the supreme object of her devotion. The act may not have been noticed, but the odor of this ointment disclosed the transaction, and every one in the house noted the homage that Mary paid to her Lord. She did not intend to advertise her offering, but it could not be concealed. It was her own, bought with her own money. She certainly had the right to dispose of it in the way she had selected. But there was one who did not appreciate the service.

We are led to believe that the mention of this only one justifies the conclusion that all others considered the offering was eminently proper. But this one objected. He said it was all a waste, and to justify his statement, added that it might have been sold, and the vast proceeds given to the poor. He who reads all hearts tells us that it was not the poor he cared for, but because he was a thief, and desired to get possession of the money. The fault-finder was rebuked, and the generous Christian woman commended. It was Mary's good fortune thus to anoint Him for His burial. May not this touching incident serve to teach us a lovely lesson? Many of our able Christian women, animated with the same sentiments that thrived the heart of Mary of Bethany, are pressing forward with their offerings.

The Christian world is filled with the odor of their ointment. Shall any one object? "Let her alone." Would God that every Baptist woman on earth, whether organized within her church, or as a loving Christian woman, would make her offering to the Lord. Many a time modest women have been permanently discouraged from performing some needed generous service for Christ on account of some unthinking objector. Is it not time we were utilizing, instead of objecting to the work of our women? May it be said by the same lips that commended Mary, of every woman whose eyes may fall upon these lines: "She hath done what she could."

A. J. HOYT,
Baptist and Reflector.

A Word to the Boys.

If you have anything to do, do it

at once. Don't sit down in the rocking chair, and lose three-quarters of an hour in dreading the job. Be sure that it will seem ten times harder than it did at first.

Keep this motto: Be on time in small things as well as great. The boy who is behind time at breakfast and school will be sure to get "left" in the important things of life.

If you have a chronic habit of dreading and putting off things, make a great effort to cure yourself. Brace up! Make up your mind that you will have some backbone. Don't be a limp, jelly-fish kind of a person.

Depend upon it that life is very much as you make it. The first thing to decide is what you are going to make it.

The next thing is to take off your coat and go to work. Make yourself necessary somewhere. There are thousands of boys and young men who wouldn't be missed if they were to drop out of the world tomorrow.

Don't be one of this sort!

Be a power in your own little world, and then, depend upon it, the big world will hear about you.

There was a time, years ago, when the ministerial tone was thought to be an added attraction in the delivery of a sermon. In the backwoods, and elsewhere, a lugubrious groan, a sing-song whine, and a santimonious oracular style, once had a certain sort of power to impress people. These tones used in prayer and in preaching, then seemed to the congregation to be extraordinarily religious, and even trite stuff, or mere bombast, spoken with a pious, falling inflection, appeared to many people almost prophetic, if not apostolic, in its authority and power. Today the ministerial tone is with difficulty tolerated anywhere; if a preacher succeeds who is afflicted with it, and who chronically inflicts it on his congregation, he achieves success in spite of his infirmity. The young man in this age is to be pitied who starts out in the gospel ministry clad in a straight jacket of a coat, buttoned up to the chin, with a prim clerical smirk upon his face, and so burdened with a ministerial tone that he cannot even announce the 346th hymn without a mournful wail sounding in his voice. He ought to be admonished, instructed, and if need be ridiculed, until he learns to be simple, manly and straightforward in his habits of speech.

Marriage.

The writer had the pleasure of preaching to a large audience in the Eupora Baptist church on the 2d evening of November, 1898, and at the conclusion of the sermon, Mr. Jno. T. Marshall and Miss Zona Bays marched up the aisle, keeping step with the soft music that ushered forth from the organ, produced by Miss Ida Cogsdale, and stopping in front of the one who preached, took upon them the solemn rites and obligations of matrimony.

Mr. Marshall is one of Eupora's flourishing young merchants, while Miss Zona is a daughter of Dr. Bays, and both prominent members of the Eupora Baptist church.

May prosperity and happiness adorn their pathway through life, are the wishes of their friends.

A. C. BALL.

How to Welcome a Stranger.

It would be interesting to know just how many thousands of people who are now earnest Christians have been made so by a hearty hand-shake and a sincere welcome with voice and eye. We believe that if the truth were known at least seventy-five per cent. of Christ's followers could trace their initial introduction to the Savior to the hand-shake of some open-hearted Christian man or woman. If you cannot speak much; if you are not able to combat sceptical arguments; if you don't feel able to visit the people at their homes and invite them to your church, you can all welcome the stranger when he does come, and you can do it in such a way that your hand and voice and eye will tell forth in undying notes the blessed gospel of the kingdom.—Ex.

We are always afraid to put interpretations on God's providence. We see people explaining everything that happens with smiling omniscience. The thought of a mistake on their part never passes the door of their minds. Hence if a child dies—a friend's child, not their own—they read the meaning of the bereavement. "God sent the sorrow for the chastening of the afflicted parents." When Abraham Lincoln was murdered it has been said that a thousand ministers ventured to say that God intended that a man of iron should take up the work as he was too tender-hearted, and so put a man of another spirit in his place. It is better that we refrain from explaining everything that happens. Si-

lence and meditation are the best attitude for us in a time of trial and disaster. But while saying this we have been trying to read a lesson God would teach us by the affliction and suffering that have befallen our volunteer soldiers. Is it possible that by these a wise providence is guarding our country against a love of war and desire for military glory? The glamour of war has faded from the eyes of our fever-stricken soldiers. They will return to their homes with a horror and a hate of bloodshed. Our government will be less submissive to the jingoes of Congress. The ways and arts of peace will be appreciated more than ever before.—Commonwealth.

National Injustice.

The agitation in France over the Dreyfus affair has, for us an important lesson. By reason of the public injustice done to this one man the French Government is tottering, and there is grave danger of internal disturbance. The sentiment of justice has been outraged in the hearts of thousands, and they rise up instinctively and impulsively to resent it. The sentiment itself is noble and God-given, and the impulse of resentment in this case partakes of the nature of self-defense. If a government can so outrage one of its citizens there is no security in it for any. It is not the one man merely who suffers, but the very foundation of the government itself—the rock of righteousness—has been discarded publicly, and public choice has been made of the sands of deception, cruelty and intrigue.

The sort of justice due to the dishonored citizen and soldier of France is such as civilized peoples for many generations have been taught to respect and defend. Honor and loyalty have been great words among the nations as against dishonor and treason. These are the things involved in the French scandal, and by reason of centuries of schooling the national conscience of France is quick to discern and approve, or to discern, and resent the rights or the wrongs done to the honor of her citizens.

But there is another sort of injustice done by nations to their citizens, that we are not so quick to resent, because our national conscience has not yet been schooled to discern it aright. When we face the question quite seriously,

can we say that a nation having no right to make traitors of her citizens, has a right to make traitors of them? The peace of a nation is disturbed by the branding and the banishment of one man as a traitor. Will the time ever come when, by the governmental licensing and permission of a single dram-shop, our stolid congresses may be made to quake? In France, one wife pleads justly for justice to her husband; in America, myriads of wives and mothers plead quite as justly, but in vain, for justice for their governmentally besotted husbands and sons.

Thousands of mothers have sent their brave and sober boys to the late war, boys as true to their respective positions as ever the outraged Frenchman was to his, and instead of protecting the sobriety of these boys our government has put the canteen in their way and army officers have even detailed young men against their consciences to act as bar-tenders. The injustice of such a procedure is gross and infernal and all but unspeakable. An army officer has no more right to detail a conscientious boy to be a bar-tender than he has to detail an innocent boy to be shot; and many an American mother would rather know that her boy had been decently shot than indecently sent home with the venom of the saloon atmosphere in his morals and the strength of rum in his breath.—Ex.

Mr. Burdette's Poem.

Mr. Burdette then read the following lines:

The pastor of a struggling church was lying in his bed; three months' arrears of salary was pillowing his head; his couch was strewn with tradesmen's bills that pricked his heart like thorns, and nearly all life's common ills were goading him like horns.

The deacon sat beside him, as the moments ticked away, and bent his head to catch the words the parson had to say:

"If I never shall arise from this hard bed on which I lie, if my warfare is accomplished and it's time for me to die; take a message to the janitor before I pass away—tell him fires are for December and the windows are for May. Tell him when he lays the notices upon the pulpit's height, to shove them 'neath the cushion far out of reach and sight. And when he hears the preacher's voice, in

whispers soft expire, that is the time to slam the doors and rattle at the fire.

"And now the deacons—tell the deacons, too, through all the busy week, to hang their boots up in the sun to hatch a Sunday squeak. With steel shod canes to poke the man who comes to church to snore, and use the boys who laugh in church to mop the vestry floor.

"There's another, too, the woman who talks the sermon through; tell her I do not mind her buzz—my listening days are few. Tell her to leave her month at home some Sunday, for a minute, and listen to a text, at least, without a whisper in it.

"And tell the Board of Trustees not to weep with bitter tears, for I can't be any deadlier than they have been for years. And tell half my congregation that I'm glad salvation's free, for that's the only chance for them, between the desk and me.

"And a farewell to the choir! How the name my memory racks! If they could get up their voices as they do get up their backs! Why, the stars would join their music, and the welkin would rejoice, while the happy congregation could not hear a single voice. But tell them I forgive them, and oh! tell them that I said I wanted them to come and sing above me—when I'm dead."

His voice grew faint and hoarser, but it gave a laughing break, a kind of gurgling chuckle as a minister might make. But the deacon rose up slowly, and sternly he looked down upon the parson's twinkling eyes with most portentous frowns. And he stiffly said, "Good morning," as he walked out in his ire, for the deacon was the leader of that amiable choir.—Commonwealth

When thou prayest, rather let thy heart be without words than thy words without heart, and remember emphatically either prayer will make thee cease from sin or sin will certainly entice thee from prayer.—John Bunyan.

It is not a pleasing announcement that fifty car-loads of beer and six car-loads of cigarettes have been shipped to San Francisco, and thence to Manila, for use by American soldiers.—Zion's Advocate.

Manners are the happy ways of doing things—each one a stroke of genius or of love, now repeated and hardened into usage.—R. W. Emerson.

TEMPERANCE.

The Countess of Orléans has sent a check for \$2,500 to the North of England Temperance Society in remembrance of her son, the correspondent of the *London Times* who was killed at Omdurman. Her son took the total abstinence pledge when ten years old, and the Countess wrote that he was faithful to his pledge till death.

Measuring the Nation's Drink Bill.

"Boy at the head of his class, what are we paying for liquor as a nation?"

"Nine hundred millions dollars annually."

"Step to the blackboard, my boy. First take a yard and measure this silver dollar. How thick is it?"

"Nearly an eighth of an inch."

"Well, sir, how many of them can you put in an inch?"

"Between eight and nine."

"Give the benefit of the doubt; call it nine. How many inches would it require to pile these nine hundred millions in?"

"One hundred million inches."

"How many feet would that be?"

"Eight million, three hundred and thirty-three thousand, three hundred and thirty-three feet."

"How many rods is that?"

"Five hundred and five thousand and fifty rods."

"How many miles is that?"

"One thousand five hundred and seventy-eight miles."

"Miles of what?"

"One thousand five hundred and seventy-eight miles of silver dollars, laid down, packed close together, our national liquor bill would make. This is only one year's grog bill."

Reader, if you need facts about this temperance question, nail this to a post and read it occasionally. It would take ten men with scoop shovels to throw away money as fast as we are wasting it for grog. —Observer.

The following is clipped from a report to the Chickasaw Association, written by our brother, W. H. Patton, of Shuanta. The indictments are well drawn, and will stand the test of the Judge of all the earth, and the testimony to sustain them is overwhelming.

What will the verdict be?

Prohibition echoes the divine

legislation to the dealer of rum. "Thou shalt not steal." "Thou shalt not make thy neighbor steal." "Thou shalt not kill" by selling that which does kill a hundred thousand victims a year. Prohibition is the translation of the sixth commandment into human law, "Thou shalt not kill," not even for one or two thousand dollars a year.

We are opposed to any and every system of license, for the reason that it is a legal sanction of an iniquitous traffic and gives it the same recognition before the law as that of a just and honorable business.

A license to legalize the sale of intoxicants is to legalize drunkenness in the cities, towns and countries; the morals, happiness and life of the citizens are ignored by rumsellers. To legally authorize the saloonkeeper to make men drunk is to legally authorize him to prepare criminals for prison. The Bible says: "Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken." "Woe unto the world because of the occasion of stumbling, for it must needs be that the occasions come, but woe to the man through whom the occasion cometh."

The man, by his voice, pen, money, or influence, that would assist in causing one of these traps of hell to be opened would bring that woe upon his head. We know a tree by the fruit it bears. The saloon makes men intemperate, manufactures drunkards, lowers the morals of his customers, destroys their bodies and damns their souls. Prohibition is God's way of dealing with sin, and any law licensing it is the enemy of God and man. We indict the legalized liquor traffic in the name of all the people, in behalf of all trades and professions, in the name of literature, art and science, of whom it has ever been a foe. We indict it in behalf of men frozen, men stabbed, men beaten with clubs, men stupefied and burned in fires, men crushed upon railways, men torn by machinery, men eaten to death by its fever, men crowning their life-long misery by suicide.

We indict it in the name of helpless griefs of penniless women and beggared children of wives who have met a thousand deaths through blasted hope, agonies of years' ceaseless mortifications.

We indict the legalized saloon in the name of religion and in the name of God who says no drunkard shall inherit the kingdom of

heaven; we indict it as a public nuisance and a moral pestilence.

If you are not right toward God you can never be so toward men; and this is forever true, whether wits and rakes allow it or not. —Chatham.

Facing Away From the Gnats.

It was a stifling evening. The asphalt pavement breathed out all the gathered heat and irritation of the day, and a group of eager city dwellers stood on the corner to take the electric car that would bear them into a better atmosphere. In they crowded till there was left only that undesirable end seat whose occupants must ride backward. A poor old man and his wife slipped into it. "This is most as good as the other seats, ain't it?" chirped the wife after a few moments.

"Better," responded her husband promptly; "you don't get gnats in your eyes this way."

It was such a delicious bit of optimism some of us could not help turning to get a quiet look at them. Worn and wrinkled as their faces were, the lines around the eyes seemed to have been invited there by so long and happy an outlook on a pleasant world that one involuntarily endorsed the popular saying that such time-marks add to instead of take from, the attractiveness of the face.

The car whirled on, out of the city into real country ways, past high banks of red clay and sandstone, through tracks of waving greenness, and fields of white and maroon made up of innumerable wild-parsnip flowers scattered through the dyed stalks of innumerable parched weeds. The old eyes took observant note of everything.

At last a stop was made which emptied one of the more desirable seats, and what should the two optimists do but leave the shelter of their gnat-protected bench, and slip hastily into the vacancy. "Ain't we lucky?" said the wife, and her husband beamed assent.

"Bless your dear old hearts!" I think that more than once we said in the depths of our own. "What a world it would be if all were like you!" —Bertha Gerneaux Woods, in Sunday School Times.

In the Philippines they have butterflies as large as bats. Their color is fawn, and they have ruby eyes.

What you learn from bad habits and in bad society you will never forget, and it will be a lasting pang to you. I tell you in all sincerity, not in the excitement of speech, but as I would confess and have confessed before God, I would give my right hand if I could forget that which I have learned in bad society. —John B. Gough.

The British captured Manila in 1762 with a fleet of fourteen ships, and held it for fifteen months.

Dr. G. Sturm,

...OPTICIAN,

HIS SPECTACLES

ARE THE BEST.

CHICAGO.

A Wonderful Discovery.

The last quarter of a century records many wonderful discoveries in medicine, but none that have accomplished more for humanity than that sterling old household remedy, Brown's Iron Bitters. It seems to contain the very elements of good health, and neither man, woman or child can take it without deriving the greatest benefit. Brown's Iron Bitters is sold by all dealers.

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